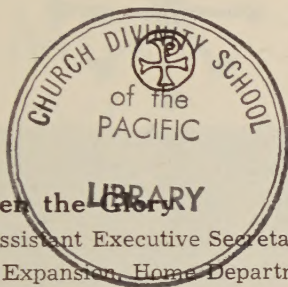


# DY CROSS MAGAZINE

XXI, No. 1

January, 1960



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NEW FORM.

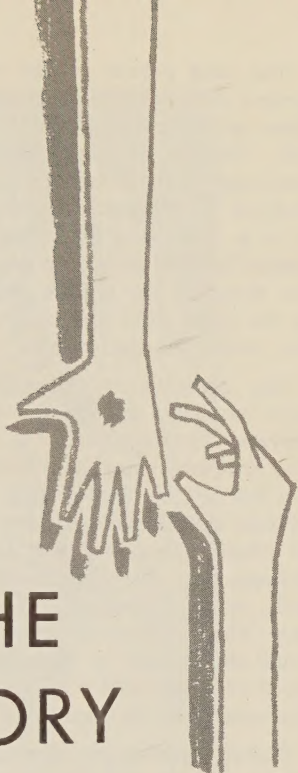
Surprised? We hope you are neither shocked nor offended. The change has been made possible by a shift to off-set printing. Its purpose is to give greater freedom in the use of cover designs, illustrations and pictures without the expense of cuts. You will be patient, we trust, as we learn the tricks of this new medium. We think the result will be a more attractive and arresting presentation of the material.

But the contents are what count and we are working on them too. For example, in this issue we have the first of a series of articles in which each of the Religious Orders is being asked to describe its life, emphasis and work. Mrs. Borman's straight-forward and helpful meditations will also be appearing for some months.

The slightly smaller size has been adopted in order to make the Magazine easier to handle and carry. We hope to compensate by adding four pages in the near future — as soon as we have a few more subscriptions. Will you help us in getting them?



# MINE EYES HAVE SEEN THE GLORY



The priest was behind the altar  
g the congregation. The congrega-  
n was small; only about thirty  
e. The church was small, too.  
a sound was to be heard except  
occasional unformed guttural noise  
some kneeling communicant.

The priest elevated the Host. But  
instead of the words "Likewise,  
supper he took the cup," the  
t pointed to the chalice - then  
it as though he were handing  
another.

This was not a service in one of the  
er churches who are exponents of  
free standing altar and experi-  
tation with ritual. This service  
place over a hundred years ago  
New York City. The priest - the  
Thomas H. Gallaudet, D.D. The  
ch - St. Anne's Mission to the  
r, the first Christian Church for  
people .

This was the beginning of an in-

spiring history of our Church's  
ministry to the Deaf. A history noted  
for its "firsts" - the first deaf church,  
the first deaf school, the first deaf  
college, the first deaf clergyman, and  
so on, ad infinitum. Yet, as so often  
in the history of the Episcopal Church,  
with all of the "firsts" to our credit,  
we have lagged way behind most of  
the other branches of the Church in  
this vital ministry.

The liturgy of the Episcopal Church  
is particularly well suited for a minis-  
try to the Deaf. We, who are hear-  
ing, seldom realize the richness and  
vividness of the visual aspects of our  
liturgy. Sometime attend a service of  
Holy Communion with ear plugs. It  
will be a rewarding experience. It was  
precisely this fact that led Dr. Gal-  
laudet into the Episcopal Church. And  
it was our missionary "great awaken-  
ing" of the nineteenth century that  
led the Church to this ministry.

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The deaf person is like any other person except for his lack of hearing. They walk through a silent world but not without communication. Their language is one of signs, much as the Indians in America communicated. It is a vivid language. The sign for Jesus Christ is shown by pointing with the finger to the middle of the palm of the hand, first one hand and then the other. The nail marks.

The question of the authority of sign language created the first controversy in the ministry to the Deaf. The first deaf clergyman in the world, the Rev. Henry Winter Syle, educated at Yale and Cambridge, was ordained at Philadelphia in 1872 by Bishop Stevens only after great criticism by both Anglo-Catholics and Evangelicals. Their objections were that Syle could not "speak" in "a tongue understood of the people," as expressed in the twenty-fourth Article of Religion.

Bishop Stevens, at the ordination, stated in part: "Reading sermons in church is not the fulfillment of the divine command to preach the Gospel to every creature, for every person ought to be addressed in that language which conduces most to his edification; and as it is possible for the Deaf to be thus addressed in a language adapted to their circumstances, I submit that it is the imperative duty of the Church to provide that special means of instruction."

In 1888 the Conference of Church Workers Among the Deaf was founded to enable the clergy involved in a deaf ministry to share their problems and promote the work. Over the years these dedicated men have seen some growth of the work. However, it was only at the last General Convention at Miami that the National Church became officially concerned. At that convention a resolution was adopted which placed deaf work under the

wing of the Home Department of National Council. At last we are the move with the full authority resources of the Church behind vital ministry.

The Presiding Bishop has appointed an advisory committee composed of the officers of the Conference Church Workers Among the Deaf, Home Department officers and a representative from the Department of Christian Education and the Division of College Work of the National Council. First business of the committee will be to consider Christian Education materials for deaf children, a standard form of the interpretation of Prayer Book services in sign language, the recruitment and training of deaf workers, both clergy and lay, the appointment of a Chaplain at Gallaudet College in Washington, D.C., and other badly needed services for ministry to our Deaf.

Many problems present themselves when we consider these needs and how to meet them. Christian Education for example. The pre-school deaf child usually has a vocabulary of approximately 40 words, compared with the over 200 of the hearing child. The deaf person does not respond when communication is so limited. So the materials must be devised to induce a visual response. Not only must education materials be tailored for a visual presentation, but must also be so devised that the parent of the deaf child may teach them. Another important point here is the fact that the deaf child does not feel he is a part of society as does the hearing child.

Sign language of the deaf is not a literal interpretation of speech. Rather it draws pictures of ideas and actions. Where there is not a sign then the deaf person uses the sign language alphabet. Too, there are variations or "a





" in sign language. In saying the in sign language the usual form "Virgin Mary" is "good woman" "Holy Mother". Many of the younger clergymen are somewhat apensive over such a non-theological interpretation of an essential fact of Christianity. Recent attempts by of these younger clergymen have led in a sign language interpretation of the service of Holy Communion is theologically sound. Other measures are to follow.

only must we train clergymen will devote their full ministry to deaf, but we must also encourage ymen in "normal" parishes to the rudiments of deaf sign age so that they may extend ministry to the deaf. Along these lines the hearing layman might consider learning a few signs

such as "Hello, how are you" and other simple signs. We must bring the deaf person out of his isolation of a "silent world".

In a short article such as this, space limitations forbid more than a cursory glance at the subject. In the United States there are more than 300,000 deaf people who hunger for the Gospel and the Christian family relationship. It will never be possible to establish enough churches for the Deaf to care for them all. It is the obligation of every communicant of the Church to exercise his ministry here as to every other separated soul. How? By seeking out the deaf who are outside the Church, and opening wide the doors, and by praying for the extension of the Gospel to all men, in all places, at all times. "For as ye do it to the least of these, ye do it unto me."

Richard K. Nale

## MISSION IS GOD'S WORK

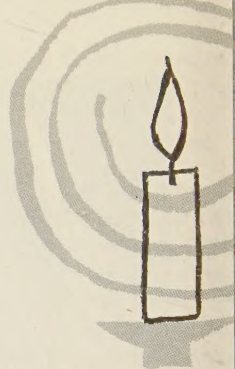
Epiphanytide is a time for prayer. Much is it needed. Soon after the Nativity, out go the Christmas trees, back into gear goes the parish machinery. Vacation is over. The tumult and the shouting whimpers to an exhausted death. A few cards posted late shamefacedly appear in the mail box. The world looks forward to the next big chore - how shall we spend New Year's Eve? Yes, Epiphany prayer-time is sorely needed.

In our Catholic tradition, Epiphany is the traditional Twelfth Night, the normal crowning of the Nativity Feast. Yet in our modern hectic culture, it is not even an anticlimax, lost among weekday business. Only the Altar Guild notices that the white Christmas frontals remain on the Altar until after the Epiphany. The handful of worshippers at the daily Eucharist are slightly surprised to hear the story of the Wise Men retold long after the Christmas carols have ceased to echo.

Last year Epiphanytide was over almost before it began. Two weeks after the Feast we plunged into the pre-Lent season. This year, because of Easter's later date (April 17th), there will be five Sundays after Epiphany - five weeks to devote to prayer, prayer with a purpose. The purpose is the Epiphany theme: Mission - Go out!

While the world is engaged in frustrating task of drawing up financial balances, the Christian has a rare opportunity to regain his spiritual equilibrium. Spiritual balance comes only after the purposes of one's existence take on reality. The habit of mental prayer is one sure way to make those purposes come clear. It feeds upon mental images, images of God's way with men. The Epiphanytide Gospels are rich in such images. They all speak with authority; they all have a distinct call, "Go, and thou likewise." Six big solid suggestions for practical resolutions. Whether at the beginning of the calendar year or we are resolving anew, the Gospels speak to the Christian heart.

Mental prayer is a habit which carries with it the joy of accomplishment in its very practice. It is an aspect of private devotion which always bears fruit in corporate health. Would that all Christians could emulate the Blessed Virgin who pondered the things in her heart. Through the opening of one's heart to what Evelyn Underhill calls the "pressure of Divine Love," God's true Mission is accomplished. Strategy and policy are formulated at the conference table but true Mission is the fruit of the heart's enlightenment. One constant persistent soul within a parish community of Christians feeds the

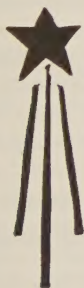




which support the tree that bears  
fruit of true Christian redemption.

The exercise of mental prayer,  
counts is not brilliance of re-  
son so much as the constant flow  
which is released from God to  
and thus out into the world  
through the Body of Christ, His  
Church. As with all love, regular daily  
prayer is essential to its true char-  
acter. Momentary thrills are perva-  
sive; habitual dedication is the true  
basis of which love is made. God's  
love is like the shining of the sun - a  
constant bath of light. This is the mes-  
sage of Epiphany, that His love does  
not wait at all times. To share in the  
blessing, one must make a habit  
of looking in it.

Love without specific expression is  
empty sentiment. The Epiphany  
message is a bill of statistics, telling us  
reminding us over and over that  
God has done something and continues  
to do the same things. He does them  
through the agency of those whom He  
has chosen to be the vessels of His  
love. The agents are somewhat  
peculiar !



Three mysterious students of the  
occult from some obscure oriental  
locale; a group of people attending a  
wedding in a small Jewish village; a  
professional soldier stationed in a  
remote frontier outpost of the Roman  
Empire; a wild-eyed ascetic desert  
preacher with his rag-tag followers.  
All these appear in the Epiphanytide  
Gospels.

If we are to share the impact of  
God's love upon these men and women  
who, living in fear and poverty, were  
raised up by Him to greater signifi-  
cance for the ages than the then famous  
emperors and important people, if we  
are to find our true purpose in this  
world which God our Father has  
made, we will do well to ponder how  
these contemporaries of Christ were  
touched by God.

Mental prayer is more than mere  
exercise of imagination. It is per-  
formed by Christians within the living  
heart of the Church, which is the Body  
of Christ. God shines within the heart  
of the Church. This is the way He  
chooses to "lighten the Gentiles."  
Whenever a Christian binds unto him-  
self the obligation to relive the acts of  
the Gospel story, he enriches the  
whole life of the Church. God enters  
the hearts of men and through them  
shines forth again. We become, as St.  
Paul urges, "living epistles." It is an  
exercise of loving as well as an  
exercise of the mind. Through the cor-  
porate life of the praying Church our  
Lord is preached - preached by those  
who know at first hand the impact of  
His love.

Whether it be a small parish or a  
large national Church, whenever  
Christians in a community make a  
habit of opening their hearts to this  
lightening of the Gentiles, then the  
true Mission of the Church comes a-  
live and Christ is truly preached.  
Lacking this general practice, the

Christian mission becomes a dismal clatter of policy-making and ill-starred attempts at reunion, just another activity in an already too busy world.

So, to our knees, O Christians ! The five weeks of Epiphanytide, along with the Feast itself, give us a means of getting very close to the revealed will of God. The events cluster around three traditional scenes: the Wise Men; the Baptism of Jesus; the First Miracle. To these the American Church has added, most happily, the picture of the teenage Jesus in the Temple at Jerusalem and his trip home to Galilee. We also have the healing of the Centurion's servant and the parable of the Tares and the Wheat.

All six of these stories reflect the

extension of God's Kingdom among men. They hold up in crystal clear relief how this extending is to be done. We are urged to ponder God's will not as an intellectual exercise, but as persons intimately included in the event, as participants, seeing the scene, hearing the words, even smelling, touching and tasting along with our Lord. He wills us to share His life as intimately as He shared the life of Joseph's and Mary's home.

Each of us, if we are reading the Bible, has some sort of schedule for prayer. Let us keep the schedule then, and recall before, during and after our devotion that we are accompanied by those whose pictures we see in the Gospels.

### Epiphany

(Wednesday through Saturday)

The Wise Men come from the East to worship the King. We join them whenever we make our way to the Altar to do homage to the Lord Jesus. He is our star. He shares with us the gifts of gold, signifying His kingly stature. He demands our complete obedience. The trip across the desert took time, and so does worship. The Wise Men knew the dignity of suffering and its necessity. They have showed us that pain, too, is a treasured gift to give our Lord.

### Jesus visits the Temple in Jerusalem

(First Week)

This week could well be called family week. God can be seen in the bosom of the family. Should we wish to enrich our family devotions, we know from these scenes that Jesus will be there before us. Even when the mother gets upset, so did the Blessed Virgin Mother. Are household chores a bore? He tells us that obedience here is worth many times more than



Harmon



and visions. Joseph and Mary can truly are the prototype for all Christian homes. They are the man and the matron of honor in Christian weddings. They are the saint godparents at all Baptisms. They are the sponsors for all Confirmation.

### **Our Lord's Baptism by St. John the Baptist.**

(Second Week)

"This is my beloved son." Thus the Father proclaims our Lord's right to be heard by all men. Christ's revelation to Christians leaves no doubt, but for others who have not become members of Christ, the Christian must realize that whatever truth may have been revealed through other means, the truth of Christ brings the full love of God. We notice that in all these pictures, our Lord is reaching out to those whose convictions are weakly held. We never need to be ashamed to preach the faith of Christ crucified. This certainly is the reason that gave the early Christians their braved courage - come death or prison, Christ is the Son.

### **The First Miracle at Cana.**

(Third Week)

Our Lord and St. Mary is in the midst of the wedding. It is in response to her request that Jesus performs the miracle. By His own act, Jesus lays claim to authority in another area of life. As in a later miracle, the Apostles said, "Even the winds and waves obey Him!" The message is plain, whatever concerns the Father of men is His business. In marriage, the essential thing is the lifelong union. His blessing is assured and His power that can turn water into wine can turn a trembling heart into a constant one. By Him all prayers are strengthened.



### **Healing of the Centurion's Servant.**

(Fourth Week)

Of all Christian actions, the most necessary to extend the Kingdom is that of interceding. Here is a Roman soldier who knows authority and sees it in our Lord. Many people hesitate to pray for others because they feel that they are not worthy to ask for others what they themselves do not practice. There is no question of unworthiness. In praying for others, it is the love of God which is the foundation, not the worth of the asker. Missionaries need prayers. They count on them. It is not only our privilege, but our duty. This is the one way for God's kingdom to extend - through the earnest prayers of those who have received His help. Five minutes a day? More if possible.

### **The Parable of the Wheat and the Tares.**

(Fifth Week)

What a wonderful parable to set things in their proper perspective. Man's impatience tends to separate the sheep from the goats long before it is time. All judgment belongs to God. The partisan is always wrong when he sets his judgment up as infallible. Our task? To do and work and pray: God's will be done.



## The Sisterhood of the Holy Nativity

In their dedication to the Incarnation the Sisters of the Holy Nativity are presented with a tremendous challenge. They are to show forth our Lord's Incarnate life in their own lives. Each Christian is called to do this, and the Sisters strive to do it by living the Vows of Poverty, Chastity and Obedience, not only in the cloister but in the midst of the world. To achieve this requires both a longing to give oneself to God through the Religious Life and the desire to reach out to others to draw them closer to God.

When the Religious Life was re-established in the Church of England the Communities took up the corporal works of mercy, for the need was great in this field. In 1882, the Reverend Charles Chapman Grafton, then Rector of the Church of the Advent in

Boston, and later Bishop of Fort du Lac, felt there was a need in the Church for a Community that would confine its work to teaching the Catholic Faith. But the work was not to be the primary purpose. A Community dedicated to winning souls for Christ must first work for its own sanctification: a strong foundation in the spiritual life must be laid in the lives of the Sisters. With this in mind Bishop Grafton based the Community's Rule on that of St. Augustine and chose their dedication to the Incarnate life of Jesus to be the inspiration for a strong interior life in union with the hidden and interior life of our Lord, demonstrated in love and service as in the home of the Holy Family. So the love of Jesus is to be the animating motive of the life and



ty of the Community: "Unum  
es one of its maxims.

these principles to guide them  
st Sisters started living in their  
lehem," in a house on Brimmer  
in Boston, and worked in the  
h of the Advent. After six years  
community moved to Providence,  
Island, where the first Mother-  
was established in an old family  
nce.

1889, Father Grafton was con-  
ed the 2nd Bishop of Fond du  
This led to the moving of the  
erhouse to Fond du Lac, Wiscon-  
1904. A mission house is still  
ained in Providence where the  
s work in the parish of St.  
en and in other parishes of the  
se. As the years passed other  
on houses have been established  
today the Sisters are working in  
cities. In New York they live a  
block off Times Square and work  
e parish of St. Mary the Virgin.  
in the heart of the city, the Di-  
Office is recited regularly, in  
with all the other Sisters in  
us parts of the country. The Sis-  
nstruct many for the Sacraments  
go out to visit the poor, the sick  
those needing spiritual help. In  
delphia the Sisters do a similar  
in the parish of St. Clement,  
er lovely downtown church.

Eutaw Street in Baltimore, a  
sal city row house has a brass  
on the door which tells that here  
the Sisters of the Holy Nativity.  
work at Mt. Calvary Church and  
two chapels of St. Mary and St.  
erine is carried on by a staff of  
Sisters. In the center of the  
try, in Milwaukee, the Sisters are  
ected with All Saints Cathedral.  
n here one must go to the West  
t to find the next S.H.N. house in  
Angeles, California, where the  
ers work in the parish of St.

Matthias and on the City Mission staff  
of the Diocese of Los Angeles. The  
work includes much visiting in the  
various sanatoria and other institu-  
tions, where patients are regularly  
visited and many are instructed for the  
Sacraments.

The Community maintains two Re-  
treat Houses, one at Bayshore, Long  
Island, and the other in Santa Bar-  
bara, California. The great need of the  
world is for souls to realize their  
union with God, and one of the chief  
means of attaining this is to withdraw  
from everyday activities for a period  
of quiet communion with Him. The  
people who come to the Retreat  
Houses find the answers to many of  
their problems in the worship and  
silence there. The House of Rest and  
Retreat at Bayshore was once the  
estate of Miss Sarah Lawrence who  
generously gave it to be used for this  
purpose in 1914. Five years ago an-  
other generous benefactor bought the  
property next to the Santa Barbara  
Mission and gave it as a thank offer-  
ing and in honor of our Lady to be  
used for Retreats. The great beauty  
of nature which surrounds St. Mary's,  
together with the rich reality of its



spiritual life, has given many retreatants a deep sense of peace and fresh courage to face life anew.

In all of the mission houses the living of the Religious Life goes on quietly day by day — the Holy Sacrifice of the Mass is offered each morning and the Divine Office is said to the glory of God.

Over all the Houses stands the Motherhouse in Fond du Lac as a very real mother, giving spiritual strength and succor to her daughters and sending out replacements to the mission houses: from it flows in a true sense the life of the Community. The living of the Religious Life in its fullness, the training of new members and the care of its aged are the chief occupations in the Convent. Intercessions are offered throughout the day, each Sister taking a half hour period. Guests are always welcome to join the Sisters in their worship.

Missionary enterprise is also carried on in its departments. In the Embroidery Department vestments and



linens are made at a reasonable cost. The most beautiful should be used in the adornment of the sanctuary for the glory of God and the Sisters endeavor to supply the best. The Altar Bread Department does its share in the extension of the Faith by preparing the "earthly form" for the Sacramental Presence of our Lord on His Altars. A unique work is carried on in the Lending Library, which was placed some years ago in charge of the Community, after the death of a devoted Churchwoman who founded and long conducted it, and in whose memory it is called "The Margaret Peabody Lending Library." Books from this collection are sent out free of expense to the borrower, except the return postage.

So often the Sisters are asked, "How does one become a Religious?" Small children will even ask if a Sister is born that way! Perhaps the question is not so absurd as it seems, for the Motherhouse does have a cradle, in





ovitiate. A young woman who  
s to the Community to be trained  
Religious is received as a Postu-  
after a period of visiting. After  
months as a Postulant, she re-  
s the Habit and her religious  
and becomes a potential mem-  
of her chosen religious family.  
e she can kneel at the Altar to  
a complete offering of her life  
d, however, she undergoes a two-  
period of preparation and train-  
uring which probation she learns  
principles of the Religious Life as  
are lived according to the spirit  
Rule of the Sisterhood of the  
Nativity and proves the reality  
e call to it. She is also trained to  
e work of the Community. She  
ves instruction in Dogmatic Theo-  
Church History, the Holy Scrip-  
, and Religious Education.

after successful completion of her  
ng, the Novice wishes to dedi-  
herself further and the Com-  
ty is willing, she is allowed to  
the Vows of Poverty, Chastity  
Obedience for the two-year period

of Junior Profession. Then, God will-  
ing she is permitted the Solemn  
dedication of herself to God by her life  
Profession. By her Vows the Sister  
gives herself completely to God to  
live for His Glory.

Who are these young women who  
come to dedicate their lives to God?  
They are very ordinary people from  
all walks of life, all parts of the coun-  
try and of various ages and back-  
grounds. Their common bond is that  
they believe that God's Will for them  
is the Religious Life lived under the  
S.H.N. Rule. The Community asks of  
them good health, physical and men-  
tal; sufficient education to teach the  
Faith; and the willingness to give  
themselves in dedication to God.

In the elderly Sisters can be seen the  
reality of a life given over completely  
to God. For them, there is no problem  
of retirement — one does not retire  
from dedication. It may be that they  
will have to lay aside their active  
duties but their life of prayer and  
intercession continues. The young  
learn from the examples of the old,



and they in turn are encouraged to know that the life of the Community is constantly being renewed and their life and work will be carried on in the lives of others.

The Community family extends into the world through its numerous Associates — laywomen who have a Rule of Life and are associated with the Community. The Sisters and the Associates together try to live out in their lives the mystery of the Incarnation, of God's complete self-giving.



## TOWARD RIGHTEOUSNESS

### Meditations of an Ordinary Woman

By Alice Borman

These are not meditations in the classical traditions in any form. They are simply aspirations toward God, a lifting of the heart and mind toward our Creator, Redeemer, Sanctifier.

The writer is ordinary (among many other ways) in that I have little grasp of theology and less of philosophy. My many mistakes are my own. Any achievement is owed to the masters of the spiritual life, to whom we can all be under a similar debt.

That the writer is a woman is insignificant, except as a prayer group member expressed it, "When I get here, panting and harried, I take great comfort in realizing that all of us women have done the same, and all are trying to lift our burdens and offer them in prayer to our Heavenly Father."

To three extraordinary women is due the impetus which brought these meditations into being. One is a member of a Religious Order, who recommended Dean Eric Milner-White's book, "My God, My Glory". My thoughts are only pale reflections

of a spiritual giant and great churchman.

The second woman is a prayer group member who said one day, after we discussed meditation, "I found a very helpful discipline, when I was dissatisfied with my meditations, to write them down."

The third is a dynamic and creative church worker, who heard that I was writing my meditations as a Lenten exercise and asked to see them. She urged their being made available to other ordinary women. My only hope is that they may be helped by the knowledge that we all have like pitfalls, rocks and thorns in our pilgrim paths, but also that we can have the same light and staff and refreshment as we go onward.

#### My Heart is Restless

The reason for my heart's restlessness is that it does not rest in God in whom alone man finds rest, finds peace. Often we try to find rest in friends and kinfolk, in fame and praise, in goods and gifts. But the



prove to have feet of clay. Goods fail us because we have put them in God's place, fame and praise may vanish, goods and gifts please no more. But if we place our hearts in God's keeping, we will find Him to be the rock of strength, the light for our paths.

How can we do this? How can our hearts be tuned to the hymn of God's love? We can lift them often to Him at the moment as our day flashes by. We can offer Him to our friends, to ourselves, in our offer to pray for them. We can study His mighty works in history. We can search out and speak to those whom we know have not met with Jesus." Often we should confess our penitence when we have been lacking in love for God or man. Finally, to rest in the Lord we must wait patiently on Him. O Lord, support us all the day long."

### Vocation

What has the Lord called me to do? To go for Him into the world. Daily, O Lord, He calls and I cannot disregard His voice. I know that as a messenger I am a dismal failure. My feet are weak and stumble. The message as I deliver it on is twisted. Often have I taken a wrong turning on the road. But still He calls me, still He tells me, "Get up, follow, let My love help you on your way. I am the light for your path. Keep in the way, and your stumbling is over."

O Lord, am I doing what You have called me to do?"

As far as the service you do is for Me, not for yourself."

O Lord, no offering I make is worthy, no self-oblation is enough." O Lord, my daughter, never enough, never perfect. But your faith offers it, O Lord, My love transforms it."

O Lord, I can work on, hoping that at the

"A glad sound comes with the setting sun,

"Servants, well done!" "

### Pilgrimage

Looking back over fifty years, I can see how God has led me as I walked my pilgrim way. I cannot say with Dean Milner-White that it was

"steadily and in a sure light,

So that I neither dally nor disobey, Nor step aside, nor stand still, nor sink down."

For alas, I can remember times I did all these, until it was only God's mercy that I did not die with unrepented sins heavy on my soul. But God has controlled me gently, increasingly, and the light of devotion that subsided to the flicker of a match now glows to light my path. It is my dearest prayer that it will light others too.

I can look forward with faith to being brought safe home to Jerusalem, to being forever with the ones who have illuminated so radiantly my earthly pilgrimage. What joy to sorrow for sin and fear it no more, to have no separation, no more temptation. Always then I will see the face and hear the voice of Him whom I have sought earnestly, though I have grieved Him often and continue to do so day by day.

"Grant me safe lodging and peace at the last."

### The Body

We are so likely today to pay overmuch attention to the comfort of the body. In Church the pews must be easy, the kneelers soft. We must not kneel overlong; we cannot be hot or cold. At home the bed must be just right, the food must be appetizing. Unpopular is the idea that we can offer God our tiny pinpricks of discomfort as a token gift with the overwhelming gift of Christ on Calvary.

But we could dedicate our bodies in their wholeness to the God who made them. They can be made to honor God in the hands that work for Him, the knees that bend to Him, in the voice that sings His praises.

We can offer our bodies too, when they are not whole, with a prayer for healing if God wills; if not, that our souls may grow and blossom and flourish, even though the way of sickness is a dark and difficult one.

Let us remember all the service the body can perform for the God that made it. There is the eye to see all that God made that man can rejoice in. There are the lips to open for prayer morning and evening. There are ears to hear the voice of God who wants our praise, of our neighbour who wants our love.

"I will give thanks unto Thee, for I am fearfully and wonderfully made."

### Lord, I Believe

Take, O Christian, the leap of faith. Bridge the chasm between the known and the unknown with a single bound of faith. Even the non-Christian lives by faith. He believes that tomorrow the

sun will rise, that food will strengthen him, that gravity will pull toward the center of the earth. This is God's plan. The pinnacle of His plan is Christ, the Word. Either all His promises are true, or His life was a terrific hoax. But to those that believe, "to those He gave He power to become the sons of God, even to them that believe His name."

It is well said that faith moves mountains. It also enables us to rise above the race and share the fellowship with the faithful, known and unknown, who in every generation have believed.

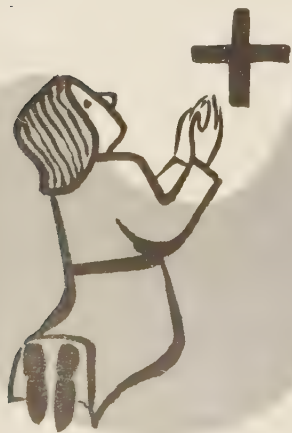
Every time I doubt, every time I worry, every time I rebel, let me make an act of faith. I shall say, I believe in salvation (i.e. safety) through Jesus Christ."

Was it easier to believe God's promises when fiery trials were the result of proclaiming your belief? It seemed that these dangers served but to strengthen men's trust in God. Today again darkness is heavy in the world. In faith we can "go out into the darkness and put our hands in the hand of God."

### Faith

There is more to faith than simple belief in the articles of the Creed. I must believe so firmly in the goodness and the providence of God that I never worry, never fret. When a problem brings me to my knees, I must never doubt that I can rise to my feet with the problem solved. When I hope for the guidance of the Holy Spirit for any undertaking done in God's name, I cannot fear that He will be absent.

Even when sin seems to overwhelm me, despair should never be my companion, for, like Christian in "Pilgrim's Progress," the burden will fall from me at the foot of the Cross. When I fear that I am not penitent enough, in faith I must offer to God







at penitence I have, knowing that every other offering it is imperfect.

faith will also help me to lay hold of God's grace, which is within my reach in a never-failing supply. As I do not raise my hands to receive the bread and wine in Holy Communion, I must reach out toward God to receive His grace.

faith makes me able to see the face of Jesus even in the darkest night. I am sure that it will guide me through death's door into everlasting light.

I will fear no evil, for Thou art with me."

### Unto the Hills

Today I have driven through the hills. They have been veiled in mists and the crests could hardly be seen. But the mystery of their semi-visibility has made them more majestic. No wonder the pagan gods are thought to dwell among the hill-tops! No wonder the psalmist, lifting his eyes, thought of Jahweh who made the earth.

"People are often troubled by their insignificance when compared to a mountain, an ocean, a great wind. But I am comforted, for I think, "A hundred years ago, scarcely a white man had climbed these hills. A hundred years

hence people of our colour and country may walk here no more. But the hills are the same. God that made them is the same. For me, scarcely a grain of sand in the universe, Christ was crucified because God loved me so. My little strivings and contrivings vanish as a puff of smoke. Only will I be troubled by my physical insignificance if I forget that God knows the fall of sparrow and has numbered the hairs of my head. Only of importance and lasting quality is how much I accepted and listened to other humans and whether I truly loved God."

"Lead me to Thy Holy Hill."

### Friends

The closest friends are those to whom you can speak of your concerns. My inmost concerns are of the Kingdom of God, of the struggle to advance it, both within my soul and in the world around me.

So my friends are friends too of our Lord, numbered among "those who are forever gathered around His table."\* There are some dear ones who are not of this company. They are often in my prayers, because I long for them to be there.

All of us who are workers together with Him, teach each other in many ways. I can see how these close friends lay hold on God's grace. I join my hope of forgiveness with theirs. We pray one for another and are thankful for those prayers.

Especially to those under holy vows, I turn for an example. Their lives of service to the people of God can inspire me to be a servant of the servants of God. Let me never be separated from these, my friends, even though I am "in the lowest room, nay waiting upon them, yet with them, and with Thee."\*

\* Eric Milner-White, "My God, My Glory," SPCK, 1954.

# ST. STEPHEN THE DEACON

An Ordination Sermon  
By Leslie Wilder, Jr.

Our purpose here this morning is most sacred and apostolic. We are here to ordain a deacon in the Church of God. It is a noble company into which our young brother is being initiated. For I have been reading this past week of some of the deacons whose lives have enriched the Church through the ages. Perhaps the noblest of all is he whose martyrdom we celebrated last month, St. Stephen.

The scene has really changed very little since the death of Stephen. You will find the devil just as active and just as zealous for your soul as he was then. Only his weapons are different. Now they are much more subtle and dangerous. A good, clean stone you can see and feel and try to avoid. But the stones that will be hurled at you today are so very charming and soft that you will think it some sort of delightful game; you will detect no bruise at all until perhaps it is too late. They will be the stones of humanism, materialism, secularism; they will be the stones of charity, little c as opposed to Charity, capital C; they will be the stones of busyness, masquerading as Godliness; they will be all those things that are the opposite of mystery, silence and the supernatural. In these few remarks this morning I should like to prepare you for the stoning which is as inescapable as the Judgement of God.

I can think of no better way of doing this than by referring you to the stoning of Stephen and suggesting that you take your cue from him. We read in the Acts of the Apostles that "Stephen, being full of the Holy Ghost,





and up steadfastly into heaven." In words he knew that what he needed more than anything else was vision of God, so he looked in God's direction. You know, the people in the world were so much better equipped than we are to cope with suffering and persecution because they were steeped in the theology of the Bible, which, of course, is a God-centered theology. When he had behind him the theology of the Psalmist who cried, "God is my hope and strength." "Put not your trust in princes nor any child of man."

Stephen looked up steadfastly into heaven. In other words Stephen needed God and he looked for a God who transcends the created order. Stephen knew that God uses the created order in the world we call the world, but when that world begins to go to pieces because of the sinfulness of man, then man must have a God who transcends the world. The Psalmist knew all this when he said, "I will lift up mine eyes to the hills." Some may be surprised to learn that the next sentence, "from whence cometh my help" ends with a question mark not a period. The Psalmist would never dream that his help would come from the hills, but rather from the God who made the hills. "My help cometh from the Lord who hath made heaven and earth." Stephen looked for a God who transcends the whips and scorns of men. And because he looked steadfastly - not just now and then - we are sure that he saw the glory of God.

The Prayer Book directs that in this sermon I am to declare the duty of one who is to be admitted deacon. I have just declared your first and primary duty, and that is to take your place beside your noble predecessor and to look steadfastly for the God in the presence of whom "the nations are as a drop of a bucket." Where there is no vision of this transcendent

God the people languish and perish.

But there was more to Stephen's vision than we have mentioned. He not only saw the glory of the transcendent God but he also saw our Lord standing on the right hand of God. "Behold I see the heavens opened, and the Son of Man standing on the right hand of God." This is indeed Biblical theology for it includes both the Old and the New Testament. Martin Luther once said that God without Christ is a demon. Therefore in your vision of God you will earnestly search for some aspect of our Lord's countenance. For here is where the devil really concentrates. If, through his subtle influence, he is able to confuse your visions of God, then he will indeed have something to be proud of. If he succeeds, for instance, in causing you to see some conflict between God's Power and His Love, some difference between God's Justice and His Mercy, that of course is exactly what he would like to do.

"Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And they stoned Stephen. And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." He looked, he saw, he forgave. May I remind you that that is always the proper sequence. Vision must precede compassion, otherwise our compassion becomes charity, little c, not Christian Charity, capital C. May I say also that this realm of compassion is another means of verifying the vision. For unless we are able to say of those who are stoning us, "Lay not this sin to their charge," then we can be sure that the devil is tampering with our communications with God, that we do not have a clear, direct line, and that our vision is something less than genuine.



## A GRAY HAIR FOR ST. JOSEPH

By Lincoln A. Taylor, O. H. C.

The patronage of St. Joseph for the Mission Hospital in Bolahun is not a mere formality, but a very practical necessity. By and large it is a relationship wholly pleasant. Many sick come, and many return home much bettered or completely cured. But there are moments in the procedure which are unforgettable.

Bringing some of the best that medical science can supply in challenging the tide of African disease inevitably means that a share of the work must be done by hands as yet as unskilled as they are eager and willing. The results may at times be merely amusing; at others downright terrifying.

Here is a sample. For a month or so surgical packs were being sterilized on an emergency schedule of fifteen minutes under fifteen pounds pressure in our sturdy pressure cooker. The two 'fifteens' were easy to remember. However, as surgery began to pick up and experience climbed, the doctor determined to give the packs their full thirty minutes. This spoiled the rhythm of the two 'fifteens'. There was a slight complication for the helper. Did the doctor say: "Thirty minutes at fifteen pounds, or fifteen minutes at thirty pounds"?

The packs were in, the heat on, and then a flurry in the ranks of the 'cloud of witnesses'. "Get the doctor to surgery one time!" Yes, there sat calm, happy Martin in the operating room—a really nice building—dutifully keeping check on the Coleman stove under the cooker. Today it was a little tedious. Just when the needle strained and hovered almost up to the thirty pound mark—just about top reading on the dial—a wisp of frantic steam pushed out of one of the valves and spoiled the show. "Well, if the doctor said so . . ." So with a pair of pliers Martin held the valve down. No steam escaped and success seemed just the other side of a minute!

When the doctor walked in, it took all of his medical calm and a little of his Christian virtue to keep from a hysterical exclamation. Rather tensely quiet he got Martin away from the valve, turned down the heat, and they both moved out of range. The doctor was slightly perspiring at the close call, and we trust St. Joseph didn't really get another gray hair.



# DO YOU DREAD RETIREMENT?

By W. Dexter Wilson

problem of the aging, Senior citizens, or (for the jokesters) Senile citizens, seems recently to have become the concern of everyone: politicians, industry, all types of magawriters, and particularly the employees now generally faced with forced retirement at 65 or 68.

Are you rather dreading the time when the axe will fall?

When I have met friends who have retired, several have asked, "What do you do to keep busy?" Or they tell of their trips to Mexico, or what have you, and continue about their stomach problems. Few are really happy. This is what has prompted me to tell of my experiences in retirement. Mayhap your findings may help you. I have enjoyed life more; and I have always been an optimist.

This is the story briefly. Five years ago I had a serious coronary thrombosis, and was retired on a fair pension about two years afterwards.

I am the son of a priest of the Episcopal Church, happily married with three boys and a girl, and three grandchildren. All my life I have enjoyed the worship and work of the Church. But after my heart attack I was brought up short by my doctors, strangers; the heart specialist, a member of the Jewish Faith, and a company doctor in New York. It was because both, after my final examination, said, "God must have something for you to do, or you wouldn't be here now. You were as close to death as any patient I've had."

What set me thinking. At the time of my attack, my good wife, following

the teaching of the Church, called our Rector as well as the family doctor. When I regained consciousness our priest and a heart specialist were by my couch. The priest said, "I'll give you the Sacrament of Unction, then the medical men will take over." At once the thought came, "You've got to live." So I relaxed, and the doctor gave me an EKG, and pulse, blood pressure and lung tests; then the ambulance and oxygen tent. The recovery was rapid, and for five years I have been living on 'borrowed time,' or better yet 'God's time.' Of this the medical men convinced me.

Now suggestions for the problems of the aging from the experience of a life-long Anglican.

1. We decided to stay in our home town, because of our many friends hereabouts in our parish and city.

2. Having inherited a modest camp on one of the beautiful Finger Lakes only twenty miles away, we have been able to enjoy it for three or four months in the summer. And this we enjoy sharing with friends by renting it for a week or two occasionally; and by entertaining various groups from the parish.

3. Next certainly comes reading, for which I never seemed to have time enough before. This includes magazines: The Living Church, Holy Cross Magazine, Reader's Digest, Newsweek, Saturday Review of Literature, etc.; and books (fifty last year) of which I keep a list to discuss with friends. The subjects cover biography, history and religion, and novels, of course. Here let me put "The Late

Liz" by Elizabeth Burns at the head of the list.

4. Hobbies: cabinet work, home repairs and general handywork.

5. Letter-writing. Everyone likes to get a friendly letter, especially one's children and relatives. I get them in return from old friends and 'all sorts and conditions of men.' And it's fun!

6. Last and best, more participation in Church work: reading Morning Prayer Tuesday mornings (for eleven years the Daily Offices have been read in our parish at 7:30 a.m. and 5:30 p.m. by a trained corps of lay-readers); work in our Chapter of the

Brotherhood of St. Andrew; participation in our Adult Class after the Family Eucharist Sunday morning. In the latter we 'bat the breeze' about the Church's Teaching Series. Last Lent we studied and discussed Fr. John Ellis Large's "The Ministry of Healing." This was the most profitable thing we have done. It included two talks, one by a Christian Science practitioner and the other by a priest of one of the parishes here where there are weekly healing services.

So the time flies, trying to listen to God's will, and praying for the power to perform the same.

## BOOK REVIEWS

**ANSWERS TO LAYMEN'S QUESTIONS.** By the Rt. Rev. James P. DeWolfe, D.D., S.T.D., LL.D., Bishop of Long Island. Morehouse-Barlow Co., New York. pp. 204 Paper, \$4.00

It is refreshing to find one who can supply such charming answers to some of the ordinary questions asked by lay people in our parishes, and to meet the answers presented with such clarity and skill. This volume contains quite an assortment of inquiries received by Bishop DeWolfe of Long Island in the course of his preaching missions in various places. Lay people are puzzled over many of our Anglican anomalies, largely because not well acquainted with Bible, Prayer Book or Canon Law. The Bishop supplies the facts, and backs up his statements from our official formularies. Surprising it is that so few liturgical or ceremonial matters seem to disturb the laity any more. Rather, the problems one finds in moral and dogmatic theology (of marriage and divorce for example) and of our place as members of the Mystical Body of Christ come to the fore.

Matters properly ecclesiastical crop up too, as might be expected, such as fasting communions and evening celebrations of the Holy Eucharist. Many an otherwise intelligent layman has been known to absent himself from a late Mass on Sunday because uncertain whether he would be expected to receive Holy Communion; and who of us has not been plagued at some time with the statement in the Apostle's Creed, "He descended into hell"? To all these and many other questions the Bishop gives courteous, charitable, sound replies. A wide range of theology and practice is covered.

In our estimation, this is a book invaluable to a young priest for instructing his classes in church ways because of the wealth of information it contains, and to an older priest for the patience and charity displayed in dealing with idiotic inquiries. But, as the author says, his work is aimed at the uninstructed layman who is willing to take time and make the effort to learn what his church really is, what it really believes and teaches.

one wish is that in dealing with  
 dian Unity, a topic most im-  
 nt as also widely misunderstood,  
 bishop had made it ever so clear  
 the Church is the Mystical Body  
 rist, of which scripture, ministry,  
 ments and creeds are the inte-  
 parts. On page 21 he obviously  
 es to say just this, and it is hoped  
 readers will see the point. With-  
 an apostolic ministry there can be  
 er church nor sacraments, and  
 fore neither authoritative scrip-  
 nor creeds. When one gets this  
 firmly in mind, any such ir-  
 arities as "open communion"  
 "priesthood for women" solve  
 selves.

R.E.C.

#### THE ORIGIN AND MEANING OF NAME PROTESTANT EPISCO-

By Robert W. Shoemaker. A-  
 can Church Publications, N. Y.,  
 pp. xx plus 339. Cloth, \$3.95.

last we have a book which is  
 early, sane and factual on the  
 of the name of our Church, a  
 which has been in and out of  
 eral Convention many times since

Dr. Shoemaker takes up the  
 nings of the words themselves as  
 id in history and in modern Ameri-  
 usage. It will be news to many  
 in the past 400 years "Protestant"  
 had four distinct meanings, and  
 for a while it denoted the Church

England. That of course was long  
 re it connoted all non-Roman,  
 sacramental, non-a p o s t o l i c  
 aps as well. An interesting sur-  
 1, not mentioned by Dr. Shoe-  
 er, is that in both Ireland and  
 eria we are still known as "The  
 testant Church."

ne author gives a clear account of  
 the title Protestant Episcopal  
 e to be adopted, beginning with  
 quiet gathering in Chestertown,  
 yland, in 1780, when the clergy  
 laity present were preparing to

petition the state legislature for per-  
 mission to retain title to all property  
 formerly held by the Church of Eng-  
 land. Some name had to be set down  
 for the proposed ecclesiastical corp-  
 orations, so why not combine the  
 Maryland use then common of "Pro-  
 testant" (i.e. non-Roman) with the or-  
 dinary appellation of "Episcopal"  
 (i.e. not one of the dissenting groups)  
 as was ordinarily applied to us in  
 Pennsylvania? As a study in the  
 meaning of key words we have never  
 met the equal of this book, for as we  
 read we encounter many and great  
 surprises, not the least being the re-  
 peated efforts of several non-Roman  
 groups to claim for themselves the  
 name "Catholic."

The author has taken seven years  
 of exhaustive research before present-  
 ing his work for our perusal, and we  
 feel confident that he has performed  
 a real service for the Church. He sets  
 forth the facts as he has found them  
 in hundreds of books, pamphlets and  
 magazine and newspaper files, which  
 alone is an arduous task. The con-  
 cluding chapters, 12, 13, 14, on  
 "Modern Meanings of 'Catholic' and  
 'Protestant,'" "Anglicanism, Its Re-  
 lative Catholic and Protestant Com-  
 position" and "Conclusion" supply a  
 fair sequel to the intensive word stu-  
 dies which precede them.

On p. 293 he observes: "The name  
 Protestant Episcopal Church in the  
 United States of America is, today,  
 inaccurate and therefore should be  
 changed." Since the Book of Common  
 Prayer as it stands represents over-  
 whelmingly the ancient faith and  
 practice of the Church, we should  
 really have something in our proper  
 ecclesiastical title to herald the fact.  
 None of the current suggestions for a  
 possible change of name would seem  
 to fit, because of the complete change  
 in the meaning of the very words



selected as substitutes for what we have been using for well on to two centuries. Perhaps, he suggests, we might agree on "American Episcopal Church," as having precedent in Scotland, and as raising fewer issues with the various types of churchmen. In any event, we must compliment Dr. Shoemaker for his careful, most helpful production, for it is an honest, straight-forward effort to sweep away the fogs of emotion and controversy which for 150 years have surrounded our name.

R.E.C.

THE CATHOLIC EPISTLES. Alban Winter, C. R. Foreword by the Bishop of Johannesburg. Faith Press, London (Morehouse Barlow, N. Y.) 1959. pp. 144 Paper \$2.40

Father Winter has given us a most thoughtful, concise devotional commentary on the Epistles of James, I Peter and I John. Very wisely he wastes no time discussing critical problems of text, authorship, dates and the like, but uses the accepted English text of the Revised Version for James and I John, while offering his own translation for much of I Peter. On page 7 we find that the author has compiled a very helpful "Suggested Outline for a Meditation." He also intersperses topics for meditation generously after each few verses which have been commented upon as a unit. The Resurrection Fathers are too well known for their learning and sound scholarship for us to offer any comparison with similar works of an "evangelical" slant, for Father Winter is in the best sense evangelical while leaving no doubt in one's mind that he is writing as an Anglican Catholic.

In these pages we find so much solid food for the soul, so much that is beautiful, it is difficult to select any one passage for quotation. But in one

which we deem a fair sample of the author's direct approach we find (pp. 22, 23) under the heading "Christian Sincerity" the comment on James 22 - 27: "This passage is directed against insincerity in religion. In every congregation there are people who make a profession of religion but do very little to live religiously. We nickname them "Sunday Christians," who put on their religion with their Sunday clothes. . . . St. James calls us to be 'doers of the word.' This 'word' is the Gospel as embodied in the life and teaching of our Lord and carried forward to-day in the moral teaching of the Church. It is chiefly declared to us in Sunday School, Confirmation classes, books and preaching; but we are generally too much occupied with worldly affairs to give it the attention it deserves." For devout priests, religious and lay folk we know that this book will fill a real need, but especially for those whose knowledge and use of some of the more neglected parts of Holy Scripture have as yet been incomplete.

R.E.C.

THE AWAKENING OF THE SOUL. William Ralph Inge. Edited by Prebendary A. F. Judd, D.D. Morehouse-Barlow Co., N.Y. pp. 61 Paper, \$1.00.

This little volume contains three lectures on Christian Mysticism by the late Dean of St. Paul's delivered at Kensington Town Hall in 1912, and now published for the first time. In the preface Dr. Judd points out that they form a valuable introduction to Dean Inge's large work, "Christian Mysticism," and this is quite correct. The Dean had his own ideas on the subject, original if not somewhat startling at times. "The Mystic as Thinker," "The Mystic as Moralist" and "The Mystic as Worshipper" are the titles of the lectures.

Inge never claims that the mystic is the normal person, but he does not considerable pains to demonstrate that such an one is neither a "superwit" nor of subnormal mentality. He says, "I shall therefore not take the psychologists standpoint in speaking of mysticism. I shall rather assume the mystical experience as a fact guaranteed by the numerous persons who have testified to it." (p. 3). Another point made abundantly clear is that the mystic is not necessarily against things, material or immaterial. Sacraments, Christian Ministry, Church Order are all part of his plan, and the author notes with some disapproval how certain quasi-mystics have been misguided when they belittle or reject the Church and its sacred ordinances. God is "All in All" but that thought is not to be pushed into a sort of pantheism, such as Plotinus and some of the Neoplatonists seem to postulate. That there are Moslem and Buddhist mystics none can doubt, and of Christian ones too. For us the safeguard is to look to Christ's method of inwardness, His directions

as to prayer, His idealism and attitude towards wealth, towards death; His emphasis on love." (p. 29). The final section of the third lecture is on "The Awakening of the Soul," the "I yet not I, but Christ" of St. Paul. And here is quoted most appropriately a fine stanza from Dowden:-

"Suddenly, we know not how, a sound  
Of living streams, an odour, a flower  
crowned

With dew, a lark upspringing from the  
sod

And we awake. O joy and deep amaze,  
Beneath the everlasting hills we stand,  
We hear the voices of the morning  
seas

And earnest prophesyings in the land,  
While from the open heaven leans  
forth at gaze

The encompassing great cloud of wit-  
nesses." (pp. 57, 58)

We are most grateful to Dr. Judd for bringing to light these important lectures. Not everyone can agree with Dr. Inge on every point, but his strong attraction to the inner life of prayer as shown in many of his writings, including these lectures, does merit our respectful attention.

R.E.C.



## MOUNT CALVARY

ORDER OF THE HOLY CROSS  
SANTA BARBARA, CALIFORNIA

November, 19

Dear Friends,

We are grateful for this chance to write to the still larger circle those interested in the Order's work in the West, and give you our latest news.

At the end of September we said Good-bye to Fr. Spencer, who had been our Prior since July 1955. He goes now to the Mother House at West Park, to finish an important job of study and writing on the Eucharist. We hope you can persuade him to give you, in the Magazine, a preview of his proposed revision of the rite. We sent his "personal effects" after him by freight, and to our delight the way-bill was made out for "three cartons P.E."

Early in November we expect Bishop Campbell. As I write he is still at St. Andrew's, checking up a few last points for a history of that work in which he himself played so large a part. Now we are to have him, no longer as a visitor but as a permanent member of the family. His many western friends will rejoice with us. He has already been invited to confirm in one of the neighboring towns.

Fr. Tiedemann keeps his health and vigor, and is more and more in demand as confessor and counselor. His monthly visits to Los Angeles and to the neighborhood of San Francisco now keep him away nearly a week at a time. He asks your prayers that he may deal gently and wisely with the many individuals who come to him.

Our best news is that Fr. Adams, who was not so well during the summer, seems now to be quite restored. He came back from five exacting weeks in Sacramento Diocese cheerful and well, moved over to the west wing to be closer to the guests, of whom he is to be in charge - and caught a bus to his next mission. It's hard to keep a Holy Cross Father down!

Brother Michael is away conducting missions for children - four this autumn and four more in Lent. (The parishes he visited last winter asked to have him back, and were joined by four more.) He has earned his welcome by many hours of hard study, working out fresh ideas, and much typing of new work sheets and tests. He was thrilled by the response of the children at Nashville, whom he taught last August on his way west. One of the stations in Alaska is asking to have him this summer.

Me? I've been trying hard to like sitting at a desk and answering letters and - well I'm afraid I look forward to after Christmas when I too will be out on the road.

Thank you again, all you generous friends who have helped us. We hope you all are having a very blessed Christmastide.

Sincerely yours,

*John S. Baltusis, O.C.*

Prior



# COMMUNITY NOTES

Christmas is the great family festival, and a Religious Order is a spiritual family. Accordingly we accept outside appointments for Christmas Day, in order that we may be gathered together in the House where we are stationed for the family festival.

Having just had these family reunions in our several Houses to celebrate the anniversary of our Lord's birth, we take this opportunity to inform our readers at which House the members of the Order are stationed.

At the Mother House in West Park, Fr. Smith is the Father Superior, Fr. James is the Assistant Superior, Fr. Taylor is the Novice Master. The members here are: Fr. Whitall, Fr. James, Fr. Hawkins, Br. Dore, Fr. Harris, Br. George, Fr. Packard, Fr. Bessom, Fr. Terry.

At St. Andrew's, Fr. Gunn is the Prior. With him are Fr. Bicknell and Fr. Stevens.

At Bolahun the Prior is Fr. Parsell. With him is Fr. Atkinson. Fr. Gill is also officially stationed at that place, but he is at present in his country on furlough.

As indicated in the accompanying list, Fr. Bald is from Mount Calvary, Fr. Bald is the Prior of that House, and Fr. Campbell, Fr. Tiedemann, Fr. James, and Br. Michael are with him.

There are three Junior Professed

members, of whom Fr. Smith is stationed at the Mother House. Also at the moment Br. Charles is here and Br. Francis is at St. Andrew's, but later this month they are to change places.

The life and work of the Mother House is further strengthened by a large and enthusiastic group of Novices and Postulants.

Another group which shares in our family life must be mentioned. They are the Companions of the Order, men who live in our Houses, each under a Rule drawn up for him by the Father Superior. Br. Aidan, the senior member, lives at the Mother House. The other two are in Africa: Fr. Smyth, who is both a priest and a doctor, and runs our hospital in Bolahun; and the Rev. James Crowther, a Deacon, who is rendering great service to the Mission.

Finally we must pay tribute to the many seculars who share in the life and work of our various Houses. Space does not permit a listing of names, but it is hard to see how the Order could carry on without their generous and able assistance.

## Diamond Anniversary

On last November 25th, the Order celebrated its seventy-fifth birthday. At West Park the Sisters from Newburgh joined us for a Solemn Mass and Te Deum in thanksgiving for the many blessings bestowed on the Order

through the years. We were also grateful for the many felicitations we received from all over the Church, and that at many Altars friends were joining in our offering of thanks to God.

One feature of our celebration at West Park was the use for the first time of the Mass and Office composed in commemoration of our Father Founder. The Epistle is Exodus 17: 8-13, chosen because of Fr. Huntington's devotion to intercession. The Gospel is that for Septuagesima, St. Matthew 20: 1-16, the Parable of the Laborers in the Vineyard, a favorite of his, which he expounded in his book, "Bargainers and Beggars".

The Introit, Gradual, etc., are taken from the Feast of the Holy Cross, and are the Lessons in the Office. The antiphons of the latter are drawn from the Gospel, and Fr. Tiedeman has composed for it two hymns. The Collect is as follows:

O Almighty God, whose beloved Son ever liveth to make intercession for us as our great High Priest; sustain us, we beseech thee, by thy Spirit that in union with James, our Father Founder, we may always intercede through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit ever one God, world without end. Amen.

## The Order of St. Helena

Our work away from home this month took Sister Josephine to Kentucky for her visitation to the convent and school in Versailles, Sister Clare to New Orleans for several speaking engagements, and Sister Rachel to Washington, D. C. where she spent a week at the National Cathedral School. She took Bible classes every day, grades 8 - 12, spoke at Assembly and at a faculty meeting, and gave a conducted meditation in the beautiful Bethlehem Chapel of the Cathedral. 99 44/100% of the students had read or seen "The Nun's Story" so there were plenty of questions, and plenty of opportunities to explain why Religious feel that both the movie and the book give a misleading picture of convent life.

Some of our missions were closer to home base: talks on the Order by Sister Elisabeth at Holy Trinity Church, Valley Stream, and Sister Grace at Highland Mills, and one by Sister Rachel to a group of students

at Skidmore College, Saratoga Springs. Sister Rachel also gave retreats at the Mother House for students from Bennington, Smith, and some High School students from St. George's Church, Newburgh. Sister Clare gave a talk about the Order for the women of the Church of the Epiphany, Southbury, Conn.

Our visit to Holy Cross on the 75th anniversary of the Father Founder's profession on November 25 was something we shall never forget. We left our convent after Terce and arrived at the monastery in time for the High Mass. The Father Superior celebrated and used for the first time the propers written for the anniversary. It was a joy to be able to be with the Order of the Holy Cross on this occasion, and to thank God in union with them for the life and work of Father Huntington, and for the rule which he gave them and which they have shared with us.

After the service we all gathered

## JANUARY APPOINTMENTS

January

- 2 Fr. Hawkins. Toronto, Canada. Retreat for the Sisters of the Church.
- 10 Fr. Superior. Schenectady, N. Y., St. George's. Sermon.
- 12 Fr. Terry. Tariffville, Conn., Trinity. School of Prayer.
- 15 Fr. Hawkins. Toronto, Canada. Sisters of St. John the Divine.
- 19 Fr. Terry. Brooklyn, N. Y., Atonement. School of Prayer.
- 19 Fr. Gill. East Greenwich, R. I., St. Luke's. Address on Liberia.
- 24 Fr. Smith. Wayne, Pa., St. Mary's. Address on Liberia.
- 26 Fr. Smith. Philadelphia, St. Clement's. Address to the Laymen's Union for the Maintenance and Defense of Catholic Principles.
- 31 Fr. Smith. Baltimore, Grace and St. Peter's. Meditations.

monastery reception room for and an immense cake. response to our appeal for funds the new chapel at the Mother has been generous. We now

have a total of \$65,565.49. We need \$4,435 before we can begin to build, and \$20,000 after that to complete the work. We hope we can break ground in the spring.

### Versailles

ly December at Margaret Hall 1 in 1959 tingled with excitement, preparation for the holidays and Christmas, and the events of the last of school. The calendar gave to us in quick succession: the "Epiphany in Blue" Winter Formal on Saturday the 12th; the first choral program on Sunday the 13th; the Christmas party and play Little Versailles on the 15th; the first Banquet, with an offering for of us, made with love to make laugh, and followed by an Eileen Hill Recital in Lexington for those invited, on the 16th; and the final bell at noon on the 17th, ending school schedules for 1959.

small convent guest quarters occupied over three week-ends the holidays by guests from Louisville, and Indianapolis, by a schoolgirl retreatant. An ate spent ten days of the holi-

days with us, and a friend came for the three days after that. We had Christmas dinner at school, as is customary, with the school family, which varies considerably in size. It was pleasant this year to have Father and Mrs. Dunphy with us, and Stephen, and Mrs. Dunphy's mother, Mrs. Benson, from Chicago. Father Dunphy gave us a pre-Christmas retreat on the 23rd. He is giving a monthly conference to Sisters and others interested, on important points in Church history. The first one, in November, was on the Council of Nicea.

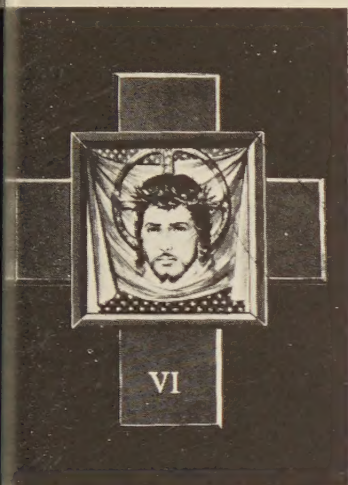
The whole of January is a month of preparation, leading up to mid-year examinations and the strenuous mental asceticism of Conference Week. Paints and Patches members will be working on, and producing, Anatole France's "The Man Who Married a Dumb Wife".



# An Ordo of Worship and Intercession January-February 196

- Jan. 16 Of St. Mary Simple W gl pref BVM (Veneration) — for all teaching work of the Church
- 17 2nd Sunday after Epiphany Double G gl col 2) St. Anthony Ab pref of Trinity — for the Sisterhood of the Holy Nativity
- 18 St. Prisca VM Simple R gl — for all who mourn
- 19 Tuesday G Mass of Epiphany ii — for the faithful departed
- 20 SS Fabian and Sebastian MM Double R gl — for Christian with
- 21 St. Agnes VM Double R gl — for the Confraternity of the Christ Life
- 22 St. Vincent M Double R gl — for acolytes
- 23 Of St. Mary Simple W as on January 16 — for domestic missions
- 24 3d Sunday after Epiphany Double G gl col 2) St. Timothy BM pref of Trinity — for the Seminarists Associate
- 25 Conversion of St. Paul Double II Cl W gl col 2) St. Peter cr pref Apostles — for the conversion of the world
- 26 St. Polycarp BM Double R gl — for the persecuted
- 27 St. John Chrysostom BCD Double W gl cr — for the Oblates Mount Calvary
- 28 St. Cyril of Alexandria BCD Double W gl cr — for the Orthodox Church
- 29 St. Francis de Sales BCD Double W gl cr — for the Novitiate of the Order of the Holy Cross
- 30 Of St. Mary Simple W gl col 2) King Charles M pref BVM (Veneration) — for the Church of England
- 31 4th Sunday after Epiphany Double G gl cr pref of Trinity — for the reunion of Christendom
- Feb. 1 St. Ignatius BM Double R gl col 2) St. Bridget V — for all bishops
- 2 Purification BVM Double II Cl W before Mass blessing and procession of candles V at Mass W gl cr prop pref — for the strengthening of the Religious Life
- 3 St. Blasius BM Simple R gl — for the sick
- 4 St. Gilbert of Sempringham Ab Simple W gl — for the Society of St. John the Evangelist
- 5 St. Agatha VM Double R gl — for the Order of St. Helena
- 6 Of St. Mary Simple W gl col 2) St. Dorothy VM pref BVM (Veneration) — for family life
- 7 5th Sunday after Epiphany Double G gl col 2) St. Romuald Ab cr pref of Trinity — for the Order of the Holy Cross
- 8 Monday G Mass of Epiphany v — for world peace
- 9 Tuesday G as on February 8 — for social justice
- 10 St. Scholastica V Double W gl — for the Order of St. Benedict
- 11 Thursday G as on February 8 — for the Companions of the Order
- 12 Friday G as on February 8 — for the Iberian Mission
- 13 Of St. Mary Simple gl pref BVM (Veneration) — for the Confraternity of the Love of God
- 14 Septuagesima V Double II Cl V cr pref of Trinity — for Christian Missions
- 15 Monday V Mass of LXX Gradual without Tract — for the Priests Associate

Note on ferias and memorials marked Simple two additional collects may be said *ad libitum* and ordinary votive or requiem Masses may be said



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